call up the name ; but by an act of the will, we may keep the recollection of the man's person and character before us, till Ms name is suggested by the natnral process of association.

The will has thus a direct and an indirect power over the train of thought and feeling. It has a direct power in retaining any given thought or idea ; for as long as the will to retain it exists, that very will keeps the idea before the mind. The will has also a most important indirect influence. In detaining any given idea or recollection, it can command a whole train of association connected with it. In retaining the idea of a mother, for instance, and dwelling upon *it,* it may recall all the pleasant scenes of childhood, of tenderness and unwearied care, that are associated with her. The will has also a power of driving away an unpleasant thought, not directly but indirectly, by willingly following other trains, and taking steps to call up such trains of association. We wish, let us suppose, to banish the recollection of some wound or sore which grates on our sensibility: we cannot do so directly, but we can accomplish our end effectually, by rushing into some other scene fitted to interest us, and there following the train of conception that is started. Or we wish to rid ourselves of the recollection of an unhandsome, ungenerous deed which has been done to us: we cannot effect this by dwelling on the deed, but we may accomplish our end by meditating on some other subject, as upon the far greater provocation which we ourselves have given to our heavenly Lord.

It appears, then, that in the influence exercised by the will, there is first the retention of a fixed idea, and then the clustering around this of other ideas, with their corresponding feelings. And let us suppose that the ideas suggested are fitted to raise emotions, there will now not only be the influence of the will,

but of the emotions which are excited. But conceptions of moral good and evil are all accompanied with emotions more or less lively, as are also all the objects which are fitted to sway the will. It is easy to understand, then, how in all cases in which the conscience and will are in joint operation there should he the influence of emotion. Now, it is a law of mental operation that emotions tend to quicken the train of ideas in the mind. When the mind is in an emotional state, the thoughts flow as in torrents, and the feelings fly as with a hurricane